A BREIFE EXPLANATION OF the common Catechisme, distinguished into three *Parts*.

1. *Of the priuiledges,*
2. *Of the duties of a Christian.*
3. *Of the holy Sacraments, the pledges and bonds both of the one and other.*

BY

RICHARD AILEIN, Parson of *Ditcheat* in *Somersetshire*.

Doctor Gentium Paulus erat & Catechista rudium, 1. COR. 14. 19. I would speake with my vnderstanding to Catechise other.

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BIBLIOTHECA · BODLEIANA ·

To my louing and well beloued Parishioners, the Inhabitants of *Dicheat* in SOMERSETSHIRE, *Grace and Peace in Christ Iesus.*

INstruction of youth is the best seasoner of after ages not onely for riper knowledge, but also for honest manners. Wherby, as they brought children to Christ when he was here conuersant on earth, that he should touch them, so may wee bring them to him still, to blesse them in turning them from their iniquities, and correcting the viciousnesse of their first birth, by a new forming[a] himselfe in them. For this purpose the Church hath had at all times Catechismes, or summes of doctrine concerning

the chiefe poynts of Religion, whereunto they might refer their reading and learning, and (as the Rabbines ſay) as it were pale in the generall doctrines that they might not wander in an endleſſe maze. Anſwerably here vnto our Church inioyneth a forme of doctrine containing the ſumme of the Couenant of grace, which for memories ſake being incloſed in a very ſhort Epitome; I haue a little enlarged in a few more Queſtions and Anſwers raiſed out of the ſame, that you might the better take vp the Method, and vnderſtand the Contents thereof. This therefore I propoſe vnto you, as a loafe of wholeſome bread broken into more peeces: as a channell of liuing water cut into more ſtreams & paſſible brooks, as a firſt draught of a picture portraied out with more particular coulours and lineaments, and as a patterne of ſound

doctrine

doctrine in the ſeuerall parts ther-
of. Herein you ſhall ſee what the
high calling of God is whereunto
he hath called vs: with what im-
munities he hath enfranchiſed vs,
what our hopes are of an immor-
tall inheritance, and how we ought
to walke worthy the ſame. What
then *Paul* teſtifieth concerning *Ti-* 1 Tim 4.6.
mothie his ſonne, that he had been
nouriſhed vp in the words of faith
and good doctrine; the ſame doe
I deſire concerning yours, that to-
gether with outward education,
you may nouriſh them vp in the
words of faith and good doctrine:
yea, that your ſelues firſt learning
the Principles of the doctrine of
Chriſt, would goe on vnto per-
fection, obeying from the heart,
the forme of doctrine which hath
been deliuered you: then I doubt
not, your ſonnes ſhall grow vp vn-
der you as the plants, your daugh-
ters ſhall be as the poliſhed cor-

ners of the Temple; and one and other as good Scribes taught to the Kingdome of God. Now the God of all grace make you to encreaſe in knowledge and iudgement to approue the beſt things, and eſtabliſh your harts vnblameable in holines before him till the day of Chriſt. *Amen.*

Yours in the Lord Ieſus, in my beſt endeauours for your edifying in his ſauing truth.

R. A.

THE

THE FIRST Part of the priuiledges of a Christian.

Question.

WHat is your Name?

Answ. *N.* or *M.*

Q. Who gaue you that name?

A. My Godfathers and my Godmothers in my Baptisme; wherein I was made a member of Christ, a childe of God, and an inheritor of the kingdome of heauen.

Q. Why was your name giuen to you in your Baptisme?

A. First, to signifie that then and not before, I obtaine a name and account with God, to be knowne for his, and to be as on record in his Booke, enrolled a citizen with his Saints, when renouncing what formerly I

2. Cor. 6. x
Ephe 2.19.
Ioh. 10 27.
Exo. 33.17.

haue bæne, I betake my selfe to his seruice.

Secondly, that so oft as I remember my name, I should together call to minde the couenant made in my baptisme, and what dutie I therein promised vnto God.

Q. If we now first come into account with God when we are baptized, what then are we all of our selues in our naturall condition?

b Psa.51.5. Ephe.2.3. c Gen.3.17 Rom.6.23

A. We are all borne b in sinne, children of wrath, slaues of the deuill, subiect to all manner punishments both of soule and bodie in this life, and when death comes, to eternall damnation in hell fire.

Q. How did we become thus sinfull and miserable?

d Eccl.7.31 e Gen.2.17 & 3.11.

A. Not by our first creation: for God made man iust and righteous, but by our father c Adams infidelitie and disobedience, in eating the forbidden fruite.

Q. What meanes is there of our deliuerance from this damnable estate?

f Act.4.12 & 13.38.39

A. No other but in Iesus f Christ alone the Sonne of God: and the couenant of grace and mercie which he maketh

maketh with vs in our baptiſme.

Q. What benefit haue we by our baptiſme?

A. Wee inioy hereby, (as in the firſt anſwere is before ſhewed) a three fold priuiledge wherein a Chriſtian man goeth beyond all others in the world.

The firſt Priuiledge.

Q. What is the firſt priuiledge?

A. The firſt is, that I thus become a member of Chriſt & of his Church, one of the number and ſocietie of his people. g Ephe. 5. 30 & 2. 19.

Q. What is the benefit of ſuch my being in Chriſt?

A. An holy communion and fellowſhip, and that firſt with Chriſt himſelfe for his righteouſneſſe, merite and obedience, for my iuſtification, pardon and ſanctification thereby. h 1 Ioh 1. 3 1 Cor. 1. 30

Secondly, with his Church, to bee ioyned hereunto, and to enioy a right and freedome in all the graces and benefits which he hath beſtowed thereon. 1 Cor. 12 13.

The ſecond Priuiledge.

Q. What is the ſecond priuiledge? k Rom. 8. 14 Gal. 3. 26. & 4. 5.

A. That I am thus a child of God through

through adoption and grace.

Q. What are the signes of such my adoption, whereby I may know the same?

A. First, if I can goe to God in the name of Christ, with a child-like con-
l Rom. 8. 15 fidence and comfortable boldnesse, *l* as to my father in heartie and feruent prayer.

Secondly, if I finde in my heart the same affection to God which a dutifull childe ought to haue to his father, with
m Mala. 1. 6 such loue, *m* feare and thankefulnesse
1 Pet. 1 17 vnto him.

Thirdly, if I conforme my selfe in
n 1 Pet. 14. obedience to his will, and endeuour
15. to frame my conuersation in holinesse like vnto him, as an ingenious childe striues to imitate his father.

The third Priuiledge.

Q. What is the third Priuiledge?

A. This followeth of the former,
o Ro. 8. 17. that being a sonne, I am *o* also an
Mat 25. 34. heire, euen an heire of God, and co-heire with Christ, and haue right of an inheritance by him.

Q. What manner of inheritance is
p Luk. 12. 32. this?
1 Pet. 1. 4. A. It is the inheritance of a *p* king-

dome,

dome, and this immortall and vndefiled, and which withereth not, reserued in heauen for vs.

Q. What learne we from the consideration of these Priuiledges?

A. First, to magnifie God in such infinite mercie, as of heires of corruption q and death, to beget vs againe to a liuely hope r of such an immortall inheritance.

q Iob 17.14
r 1 Pet.1.4.

Secondly, that we walke s worthy the Lord and his high and holy calling, to please him in all things, and to count it a most vnbeseeming debasing of our selues, to seeke the fellowship of the world, and to minde earthly things.

s Colo 1.10 & 32.1. Phil.3.19. 20.

Thirdly, yet to know that in the things we doe, we merit not this kingdome, which as here we see is an t inheritance, and is giuen vs in the right of sonnes u through Christ from the first time of our new birth, (as the first borne amongst men is heire, from the very moment of his birth) and not for our x obedience sake.

t Mat 25. 34.
u Rom. 8. 17.
x Deu. 9.6.

The second part, concerning the duties of a Christian.

Q. What did your Godfathers and Godmo-

Godmothers promise for you in Baptisme?

A. They did promise and vow three things in my name: first, that I should forsake the diuell and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.

Secondly, that I should beleeue all the Articles of the Christian faith.

Thirdly, that I should keepe Gods holy will and commandements and walke in the same all the dayes of my life.

Q. Doe not you thinke that you are bound to beleeue and to do as they haue promised for you?

A. Yes verily, and by Gods helpe so I will: and I heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour: and I pray God to giue me his grace that I may continue in the same vnto my liues end.

Q. How are you bound to performe these duties?

A. Not by an ordinarie bond, but by a solemne vow and oath hereof, which I must therefore holily obserue, as the

a Psal. 119. 106. & 56. 12.

condition

condition on my part couenanted, or else neuer expect performance of life and saluation from God.

Q. But more specially, what be those duties contained in the former promise which we haue thus vowed?

A. They are as is said three, first, Repentance, secondly, Faith, thirdly, Obedience.

Of Repentance.

Q. What is repentance which is first promised?

A. It is a turning [b] vnto God from the deuill, whom I thus forsake and renounce, with all sinnes which are his [c] workes; and that not onely for the greatest and most notorious, but for the least, to the very thoughts and [d] lusts hereof, and the vanities of the world: and the doing of that which is good and right before him.

b Ioel 2.12. 2 Tim 2.26 Isa 55.7.
c Ioh. 8 41. 44.
d 2. Tim. 2. 22.
c Isa 1 17. Mat.3 8.

Q. What doe you meane by the vanities of the world?

A. All those things, whether pleasure and delights or otherwise, whereof comes not some good to my self and others; the waies and deuises of mens owne hearts, for which God shall [f] bring both yong & old to iudgement.

f Eccle. 12. 9.

Q. Why

Q. Why are sinnes called the works of the diuell?

A. Not onely because he is the author of these by whose temptation they come; but because in doeing of these, men serue g the diuell himselfe, and shall with him receiue the wages of sinne h which is eternall death.

g 1 Ioh.3. 10.
h Rom 6. 23.

Q. What learne we hence?

A. As men would abhorre and feare to thinke that the diuell is their master, so to flie and i breake away from all sinne in whatsoeuer kindes thereof, and come to amendment out of his snares.

i Dan 4.24
2 Tim.2.26
Tit.2.12.

Q. Is it in our power to repent when we will?

A. No, but it is God that must k conuert vs and giue vs repentance, and therefore in stead of putting off our amendment through such a presumptuous thought that we can turne to God when we see our time, we must heare when he calls, and without delay returne, praying him to giue vs l a minde to know and obey him.

k Ier.31.18.
2. Tim.2.25
l Ioh.5.20.

Q. How may I approue my selfe that I haue truely repented?

A. By my affection towards sinne, that

hat I loath and hate it, [m] and not by
bearing to commit sinne onely, as
lso by my reformation, that I am
ensed hereof [n] as a cloth sheweth that
hath bæn washed by the cleanenesse
f it.

m Iob 42.6. Ezek.20.43

n Isa.1.16. 17.

Of Faith.

Q. What is Faith, which in the second place is promised?

A. It is a grace of God, whereby we
giue credence vnto his [o] word, & what-
soeuer is contained therein concerning
himselfe, his works and promises made
vnto his Church, and particularly the
promise of mercy [p] and pardon through
Christ, to euery one that repenteth
and belæueth, with an apprehending
and applying [q] hereof vnto our selues
for our saluation thereby.

o 2 Chr 20. 20. Act. 26.27.

p Act. 8.37. & 13.39.

q 2 Tim.4.8 1 Tim.6.12

Q. How is faith wrought in vs?

A. By Gods Spirit through the
preaching of the Word; when in-
lightning our mindes to sæ the dan-
ger and vglinesse [s] of our sinnes, and
the excellencie of the righteousnesse of
Christ offered in the Gospell, he mo-
ueth vs to desire the same, and earnest-
ly to pray for it: after which, he doth
let vs fæle the comfortable assurance
hereof

r Rom.10. 17.

s Act.2.37

t 1 Ioh 5. 13.14. & 4. 16. & 3.14.

hereof, which is this true and saving Faith.

Q. What are those things which euery man must necessarily beleeue vnto saluation?

A. They are such which either conterne God, his nature, the persons in the God-head, and his workes in our creation and redemption: or else the Church of God, and those benefits which he hath bestowed thereon, the summe whereof we haue comprised in the Articles of our belæfe.

Q. Rehearse the Articles of thy beleefe.

A. I beléeue in God the Father Almightie maker of heauen and earth; And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified, dead and buried: he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almightie; from thence he shall come to iudge the quick and the dead: I beléeue in the Holy Ghost, the holy Catholique Church,

the

the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, *Amen.*

Q. What doest thou chiefely learne in these Articles of thy beliefe?

A. First I learne to beleeue in God the Father who hath made me, and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who hath sanctified me and all the elect people of God.

Q. What are we taught here to beleeue concerning God?

A. First, that there is but a one God, who is a b spirit most c wise, most holy, eternall, infinite.

a Deut. 4. 35. & 6 4
b Ioh. 4 24
c Rom. 16 27.

Secondly, that in this Godhead, there be three persons, the Father, the Sonne, and the holy Ghost, of the same eternity, equality, and essence together.

d Ioh 5 7

Q. What is the Father?

A. He is the first person in the Trinity, who e eternally begetteth the Sonne.

e Pro. 8 24. 25.

Q. What is his worke towards the creatures?

f Psal. 33. 6. A. That he made them at the beginning of nothing by his word, and gouerneth them still by his speciall

g Psal. 145. 8 & 107. prouidence.

Q. What is the Sonne?

A. He is the second person in the Trinitie, eternally begotten h of the

h Psal 2. 7 i Heb 1 8 k 1 Tim 2. 4. Father, i God and man in one person.

Q. How did Christ become a man?

l Luk. 1 35. A. He was conceiued by the holy Ghost, and borne of the Virgine Marie.

Q. Why must he be both God and man?

A. That he might be a meet mediatour betwixt God and man: a man to

m 1 Pet. 3. 18. Heb 7. 28. die for sinne, and God to m ouercome death, and satisfie Gods iustice for vs.

Q. What is the worke and office of Christ towards men?

A. It is either speciall in regard of his Church, or more generall towards all.

Q. What is his office towards his Church?

n Ephes. 5. 23. A. To be the Sauiour n and Redéemer thereof, to saue them from their

o sinnes

o sinnes, and all punishment p due thereto.

o Mat. 1. 21
p Gal. 3. 13.

Q. What did hee suffer, thus to redeeme vs?

A. He suffered vnder q Pontius Pilate, was crucified, dead, and buried, he descended into hell.

q Math. 17. 55. 59.

Q. How can these his sufferings deliuer vs?

A. Because he rose againe the third day, ascended into heauen, and sitteth at the right hand of God the Father, to make intercession for vs, thus by his Spirit, applying the benefit of his sufferings vnto vs, truly beleeuing in him, and willing that God for the merits hereof should accept vs.

r Luk. 24. 50. Rom. 8. 34. Ioh. 17. 24.

Q. What is his office in regard of all?

A. To be the Iudge of quicke and dead, to absolue and acquite his chosen: and condemne the vngodly to euerlasting torment.

s Ioh. 5. 22. Act. 17. 31.

Q. What is the Holy Ghost?

A. He is the third person in the Trinity, eternally proceeding from the Father and the Sonne.

t Ioh. 15. 26

Q. What is his office and worke?

A. To regenerate u and sanctifie vs, that is, to worke faith and conuersi-

u Ioh. 3. 5. 6

on in our hearts: to enlighten and
x Ioh. 14. 26. teach vs in the truth, to comfort and confirme vs, whence he is by our Sauiour called the comforter of his Church.

Q. Hauing seene what each person is, what is it to beleeue in God the Father, the Sonne, and the holy Ghost?

A. This is not onely to beleeue that they are, and such in their nature, workers of benefits towards men (as hath beene shewed,) true in word and promises; but according to these promises to put our whole trust in this one God, that hee will make all this
y 1 Ioh. 5. 13. & 4 16. good vnto vs, y and to be perswaded that whatsoeuer each of them are in grace and mercy, they will referre it all to our saluation.

Q. What doe you beleeue concerning the Church?

A This concerneth either what the Church is, or what the benefits are, that Christ hath endowed it with.

Q. What is the Church?

A. It is the holy company of the elect, that haue beene or shall be in the world, in whatsoeuer parts thereof
z Mat 18. 20. z professing faith in Christ, and embracing

bracing his Word a and Sacraments in the right and pure vse thereof. a Mat. 28. 19. 20.

Q. What are the benefits which he hath obtained for his Church?

A. First the communion of Saints, that is, an holy fellowship they haue with Christ, and amongst themselues, whereby each one hath right in anothers gifts and graces to be imployed and vsed for the common good of all. b 1 Pet. 2. 1. Heb 10 25. 1 Cor. 12. 13.

Secondly, the forgiuenesse of sinnes according to his rich grace. c Acts 2 38. & 13 38.

Thirdly, the resurrection of our bodies at the last day. d Ioh 5. 29. & 6. 39.

Fourthly, eternall life in the world to come. e Ioh 10. 28. 1 Ioh 2 25. & 5. 11.

Of Obedience.

Q. What is Obedience which wee haue promised in the third place?

A. It is a diligent obseruing of all the f Commandements of God to doe the same: and carefull attending the directions herein, as a rule of our conuersation, what we must auoid or doe, both towards God or man. f Deut 10. 12 13. & 11 & 12. 8. Psal 19. 24 29. 30. 35. &c.

Q. How many Commandements be there?

A. Ten, h which our Sauiour doth reduce to two heads: loue and duty h Deut. 12. 4 & 4. 13.

i Math. 22. 39. 40. to two heads: loue i and duty to God, and duty towards my neighbour.

Q. What is your duty to[illegible] God?

A. My duty towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength: to worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy name and his word, and to serue him truly all the dayes of my life.

Q. In which Commandements is this duty contained?

A. In the foure first Commandements which are called the first Table of the Law, concerning the worship of God.

Q. What is the first Commandement?

A. Thou shalt haue no other Gods but me.

Q. What is required in this Commandement?

k Psal. 29. 2. l Psalm 50. 14. 15 m Psal. 146 5. n Psal. 31. 9 Deu. 10. 12. A. That wee giue to God his full due of all diuine worship, in prayers, k praises, faith, l confidence, hope, m feare and loue, with all our hearts: n which if wee giue to any other thing, we

we make a God thereof, and so are breakers of this Commandement.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in earth beneath, or in the waters vnder the earth, thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate mee, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

Q. What is required in this commandement?

A. That we worship God as himselfe hath appointed, not to make any image or similitude of any creature whatsoeuer, to represent God, or to worship him in or before the same. a Deut 4. 15.16. 7 & 12.31.32. Isai 40.16.

Q. Which is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that

taketh his name in vaine.

Q. What is required in this Commandement?

A. That as God is holy in himselfe, so wee honour him in the reuerent
p Deut 28. 58. Psal 99.3 p mention and speaking of his titles, word, and workes, and the sacred vse of an oath when we are called hereunto: q and auoid not onely wicked and
q Mat 5.34 Iam.5 12. rash and ordinary swearing, but also the vaine vsing of his name without iust cause: according to that of the
r Eccles. 23. 9. 10 wise man, take not vp for a custome the naming of the holy one, for as a seruant that is oft punished, cannot be without some scarre, so hee that sweareth and nameth God continually shal not be innocent.

Q Which is the fourth Commandement?

A. Remember to keepe holy the Sabbath day: six dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy Sonne, and thy Daughter, thy manseruant and thy maidseruant, thy cattell, and the stranger that is within thy gates;

gates; for in six dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.

Q. What is required in this Commandement?

A. Herein God setteth apart the Sabbath day for his seruice: which we must therefore so wholly consecrate hereunto ſ as not to take liberty of speaking or thinking of worldly busi- nesses, much lesse then spend it in sin- full delights.

ſ Isai. 58. 13. Leu. 19. 3. Exod. 16. 2. & 31. 14. & 34. 21.

Q. What is your dutie towards your neighbour.

A. My dutie towards my neigh- bour is to loue him as my selfe, and to doe vnto all men, as I would they should doe vnto me. To loue honour and succour my father and mother, to honour and obey the King and his Ministers, to submit my selfe to all my Gouernors, Teachers, spirituall Pa- stors and Maisters: to order my selfe lowly ſ reuerently to all my betters: to hurt no body by word nor deed: to be true and iust in all my dealing: to beare no malice nor hatred in my heart;

ſ Math 7. 12.

heart; to kæpe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying or ſlandering, to kæpe my body in temperance ſoberneſſe and chaſtity, not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my dutie in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Q. In which Commandements is this duty contained.

A. In the fiue laſt, which are called the ſecond Table.

Q. Which then is the fift Commandement?

A Honour thy father and thy mother, that thy daye. may be long in the land, which the Lord thy God giueth thee.

Q. What doth God require in this Commandement.

A. Honour to my Superiours, whether in the Family, Church, or Common wealth: who as they ſhould bee fathers in their gouernment, ſo muſt I be as a child in willing and chærefull obedience to them, in the ſeuerall duties that their callings doe

* Epheſ. 6 1. 2. & 5 6.
x Heb. 13. 17
1 Tim. 5. 17
y Rom. 13. 1.
1 Pet. 2. 17.

quire, and that for conscience sake, 2 Rom. 13. 5. 7.
ving honour to whom honour, tri-
te to whom tribute, feare to whom
are, succour to whom succour be-
ngeth.

Q. Which is the sixt Commande-
ment.

A. Thou shalt doe no murther.

Q. What is required in this Com-
mandement.

A. A care of my neighbours person
o helpe the preseruation of his life by
ll meanes, and eschew all things e- 4 Mat. 5. 21
en to angry and malicious thoughts 1 Ioh. 3. 14.
hat may endanger the same. 15.

Q. Which is the seuenth.

A. Thou shalt not commit adultery.

Q. What is required in this Com-
mandement.

A. A care of my neighbours chastity
nd mine owne, in flying all fornica-
ion and vncleannesse to inward lusts 6 Mat. 5. 28.
and outward lookes and gestures that Ephes. 5. 3. 4
bewray wantonnesse, as sinnes not to 1 Thes. 4.
be named among Christians. 4. 5.

Q. What is the eight.

A. Thou shalt not steale.

Q. What is required in this Com-
mandement.

A. A

A. A care of my neighbours goods not by stealing, e or any indirect meanes of couſenage, guile, or oppreſſion to releaue my ſelfe, but contrarily to worke with my hands the thing that is honeſt.

e Eph.4.28. 1 Theſ.4.6

Q. Which is the ninth?

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. What is required in this Commandement?

A. A care of my Neighbours good name, neither by lying, d nor ſlandering, telling of tales, or lightly receiuing or reporting of them, to wrong him herein.

d Exo.23. 1. Leu 19. 16 Iam.4 11.

Q. Which is the tenth?

A. Thou ſhalt not couet thy neighbours houſe: thou ſhalt not couet thy neighbours wife: nor his manſeruant, neither his mayd, nor his oxe, nor his aſſe, nor any thing that is his.

Q. What is required in this Commandement?

A. A minde and inward affection truely diſpoſed according to Charitie, in all things whatſoeuer belonging to my neighbour, not to luſt for, or f couet the ſame, no though I yeld no conſent thereun-

e 3 Ioh.v 2 1 Cor 13 5. f Rom.7.7 Ier.4.14.

ereunto, nor purpose at all to seeke
ter them.

Q. Can we fulfill this law of God he requireth?

A. No, in no wise: for in g many things we sinne all: and he that faileth in one point h (saith the Apostle) is guilty of all.

g Iam. 3. 2.

h Chap. 2. 10.

Q. What learne we hence?

A. First, not to seeke i righteousnes by the Law, nor our doing the workes thereof, but to approue our selues k obedient vnto God in cheerefully doing what he doth enable vs vnto, to serue vnto his honour, and to shew our selues desirous of conformitie to his will.

i Rom. 9. 31, 32 & 10 2 4.

k Psal 40.8.

Secondly, this shewes what neede we haue of Christ, and to be found in him l to deliuer vs from the curse due to the breach of the Law.

l Gal 2. 13. & Phil. 3. 8 9.

Thirdly, to pray to him for the assistance of his speciall grace to be vpright, m diligent, and constant in his statutes, though wee cannot be perfect in them.

m Psal. 119 4 & 60.

n *Ibid* vers. 4 & 60

o Vers. 112.

Of Prayer.

Q Let me haue if you can say the Lords Prayer?

A. Our father which art in p heauen hallowed

p Math. 6. 9 Luke 11. 2.

hallowed be thy name; thy kingdome come: thy will be done, in earth as it is in heauen: giue vs this day our daily bread: and forgiue vs our trespasses, as we forgiue them that trespasse against vs: and lead vs not into temptation, but deliuer vs from euill, for thine is the kingdome, the power, and glory for euer and euer Amen.

Q. What desirest thou of God in this Prayer.

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him as we ought to doe, and I pray vnto God that he will send vs all things that bee needfull both for our soules and bodies: and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it may please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne, wickednesse, and from our ghostly enemy, and from euerlasting death: and this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ, and therefore I say Amen, so be it.

Iames 5. & ver. 17.

Q. To

Q. To whom must wee make our prayers?

A. To God [r] onely, the Father, the Sonne, and the Holy Ghost, from whom all good things doe come, and who hath willed vs to pray for these to him alone.

[r] Psal. 50. 15, & 65. 1. & 145. 15. 16. Ier 31. 12.

Q. In whose name must we pray?

A. In the name of Christ onely, as who alone is our [s] Mediatour, and [t] hath willed vs to pray in his name; giuing vs a gracious promise to heare vs in so doing.

[s] 1 Tim 2. 4
[t] Iohn 16. 23. 24.

Q. May not we pray to the Virgin *Mary* and other Saints?

A. No, in no wise: for besides that they heare vs not, nor [x] know our selues, or our wants; this were flat idolatry, and to rob God of his honour: who alone [y] can heare vs, and giue vs such things as we stand in need of: in whom alone wee must beleeue, [z] and therefore he alone must be prayed vnto.

[x] Isa. 63. 16
[y] Psal 65 2.
[z] Rom. 10. 14.

Q. But may not we vse their mediation and intercession to God?

A. No neither: for Christ in this Prayer, teacheth vs to goe to God as to our Father through him, in whom

a alone

a Mat 3.17 Isa. 42. 1. a alone is well pleased with vs. And if children alike beloued of their father vse not their brethrens intercession: no more neede we theirs, since by

b Eph. 3. 12 Christ we haue boldnesse & entrance, with confidence by faith in him.

Q. Why do we here call God (our Father) not (my Father?)

A. To teach vs to come to pray in charitie, with peaceable mindes one towards another, and that wee ought

c Mar. 11. 25. d Iam. 5. 16 to pray one for another as for our selues.

Q. Why is it further added (which art in heauen?)

e Eccl. 5. 1. 2 A. To teach vs to come with reuerence when we would present our prayers vnto God: & also to assure vs that as he is willing to heare vs in that he is our Father, so he is able to helpe vs

f Mat. 11. 7. being an heauenly Father.

Q. What are we to obserue in the rest of the words?

A. First, the things wee desire of God: Secondly, the order thereof.

Q. What are the things wee here pray for?

A. They either concerne God, or our owne selues.

Q. What

Q. What are the things we pray for appertaining to God.

A. They be three eſpecially, contained in the three firſt clauſes or petitions. Firſt, that as hee is holy in himſelfe, ſo hee may be g honoured, feared, and praiſed, of vs.

g. Iohn. 12. 28.

Secondly, that his kingdome in his Church may h be aduanced, and his kingdome of glory i haſtened in the world to come.

h 2. Theſ. 3. 1. and 1. Cor 16. 9.

i Reuel. 22 20. and Cant. 8. 14.

Thirdly, that renouncing our owne wills, his Will and Commandement k alone may take place, and we ſo readily and ſpedily doe them, as the Angells in heauen fulfill the ſame.

k Matth. 26. 39. Pſal 40. 7. 8. & 43. 10.

Q. What be the things we pray for concerning our ſelues.

A. They be three alſo in the three laſt clauſes. Firſt a ſupply of our wants l for the things neceſſary for this life from day to day.

l Pro. 30. 8.

Secondly, pardon of our ſinnes m paſt.

Thirdly, preſeruation n againſt ſins to come, and temptations hereunto.

Q. What is the order to be noted in theſe petitions.

A. That the things concerning the

glory of God are first set downe, and those which concerne our selues last, to teach vs to seeke the best things in
o Math.6. 33 o the first place, and to preferre Gods glory before our selues, and whatsoeuer is most necessary and behouefull for vs.

Q. Why are the last words added (for thine is the kingdome) &c.

A. To teach vs to be p thankfull for
p Psal 147. 1. benefits receiued, if wee would looke for new blessings: and to pray in faith
q and assurance that God for his Sons
q Iam.1. sake heareth vs, and will grant our desires so farre as he seeth it expedient
Io. 14. 13. for vs.

The third part, of the holy Sacraments.

Q How many Sacraments hath Christ ordained in his Church.

A. Two onely, as generally necessary vnto saluation: that is to say, Baptisme, and the Supper of the Lord.

Q. How are these Sacraments necessary.

r Gen 17. 14. Tit 3.5. 1 Pet.3.21. Iosh.5.7. A. They are necessary r against the wilfull neglect and contempt hereof. yet not absolutely and simply necessarie but that God may giue grace vnto saluation,

saluation, where the seales hereof cannot be had.

Q. How prove you that there be onely these two Sacraments?

A. First Christ instituted no more but these: who onely can giue the grace t signified, and therefore onely hath authority to ordaine the signe.

t Ioh 1 17. 1 Pet 5. 10. Luk. 5 21.

Secondly, there neds no more: for as for our naturall life being borne, it is sufficient hereunto, that we haue food and raiment; u so for our spirituall life being borne againe of the Holy Ghost, it is sufficient that we haue the robe of righteousnes x for our clothing, which is put vpon vs in our Baptisme and food of life for our growth and nourishment, to the state of perfect men in Christ, which is giuen vnto vs in the Lords Supper.

Ioh 6.32. u 1 Tim. 6. 8. Isa. 61. 10 x Ioh 6. 51.

Q. What meanest thou by this word Sacrament.

A. I meane an outward and visible signe, of an outward & spirituall grace, giuen vnto vs, ordained by Christ himselfe, z as a meanes whereby we receiue the same, and as a pledge a to assure vs thereof.

z Math. 28. 8.19. Ioh 1.33. a Rom 4.11

Q How many parts be there in a Sacrament.

b 1 Cor. 10. 16. Mat 3.11 & 26.26.27

A. Two, the outward b visible signe, and the inward spirituall grace.

Q. But in other institutions, as of Matrimonie, &c. there is an outward signe of an invisible grace, why then are not these Sacraments?

A. Not every grace freely given of God, and whereof there may be alleadged some outward signe, is sufficient to constitute a Sacrament, but only the grace published in the Gospell, c as the immediate and maine tenour thereof, for which we are accepted of God: namely, the promise of Christ himselfe with his merits and righteousnesse, with his sufferings and bloodshed, for the washing away of our sins, and the spirituall nourishment of our soules: But hereunto alone are these two Sacraments annexed as the seales thereof, and not any ordinance else, and therefore are these the onely Sacraments.

c Act 2.38 39. 39 1. Cor 10. 3.4 Luk 22. 19 0.

Of Baptisme.

Q. What is the outward visible signe or forme in Baptisme.

A Water, d wherein the person baptized is dipped or sprinkled with it, in the name of the Father, and of the

d Mat. 28. 19. e a 8. 36.

the Sonne, and of the Holy Ghost.

Q. What may we obserue in the outward administration thereof.

A. First the element that is vsed, namely, Water: Secondly, the rite of vsing it, dipping or sprinkling.

Q. What is the inward and spirituall grace signified by Water.

A. Christ and his bloudshed e as it hath vertue to cleanse from sinne and to purge the conscience from the pollutions hereof. e Heb. 9. 14. Reuel. 1. 5.

Q. What is signified by this rite of dipping or sprinkling.

A. A death vnto f sinne, and a new birth vnto righteousnesse: for being by nature borne in sinne and children of wrath, we are hereby made the children of grace. f Rom. 6. 3. 11.

What is required of persons to be baptized. g Act. 2. 38

A. Repentance whereby they forsake sinne, and h faith whereby they stedfastly beleeue the promises of God made to them in that Sacrament. h. Act. 8.

Q. Why then are infants baptized, when by reason of their tender age they cannot performe them.

A. Yes: they doe performe them by

their sureties, who promise and bind them both in their names, which when they come to age themselues are bound to performe.

Of the Lords Supper.

Q. Why was the Sacrament of the Lords Supper ordained.

A For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receiue thereby.

i Luk 22. 19
1. Cor. 11. 24.

Q. What doth this remembrance require.

A. First a meditation of the history of the passion of Christ, and what befell him herein.

Secondly, together to consider the hatefulnesse of sinne, which God would thus punish in his owne Sonne.

Thirdly, the iustice of God and his seueritie, whereby no reconciliation could be made, vnlesse by due punishment there were a satisfaction thereof.

Fourthly, the endlesse mercie of God prouiding a remedie for vs in his owne sonne, when there was no meanes else.

Fiftly, as truely to feare in the acknowledgement of Gods wrath against

gainst our sinnes, and heartily to bee grieued for them, so to bee raised vp with comfort in our deliuerance thus obtained, and with our whole hearts praise our redeemer, who hath deliuered vs.

Q. What is the outward part or signe of the Lords Supper.

A. Bread and Wine: which the Lord hath commanded to bee receiued. k Mat. 26. 26. 27.

Q. Why did he ordaine both Bread and Wine.

A To note that he is the all sufficient food of our soules, euen as bread & wine are a compleate nourishment of our bodies.

Q. What is the inward part or thing signified.

A. The bodie and blood of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper. l 1. Cor. 10 16 and 11. 24. 25.

Q What is it to eate the bodie and blood of Christ.

A This is to beleeue m the diuine promise which testifieth that the body of Christ was crucified for vs, and his blood shed for the remission of our m Ioh. 6. 6. 35. & 7. 38.

sinnes, and by our faith so to bee ioyned vnto Christ, to partake in him, as the nourishment is ioyned with our bodies for our refreshing thereby.

Q. How may wee eat the body of Christ and drinke his bloud.

A. By the same our faith beléeuing in him, truely, yet spiritually, and not after a carnall and bodily manner: as our Sauiour saith, hee that n commeth vnto me shall not hunger, and he that beléeueth in me shall neuer thirst.

n Iohn. 6. 35.

A. What are the benefits whereof wee are partakers thereby.

o Ioh. 6. 57.

A. The strengthening and refreshing of our soules by the body and bloud of Christ, as our bodies are by the bread and wine.

Q. What is required of them which come to the Lords Supper.

A. To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to lead a new life: haue a liuely faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

p 1. Cor. 11. 28

2. Cor. 13. 5.

Q. What

Q. What is the especiall end of this holy institution.

A. To be a most effectuall pledge and confirmation, and that first of our Communion and fellowship with Christ, and by him with the Father and the Holy Ghost: according to that of the Apostle, the q cuppe of blessing which we blesse, is it not the Communion of the bloud of Christ. q Galat 6.4. 1 Cor. 10.16.

Secondly, of that immortall inheritance reserued in heauen for vs, for as in the sale and conueyance of land, seizon and liuerie is made by giuing one mote or turfe thereof, so by this Sacrament Christ doth seize vs, and giue vs inuestment of our heauenly kingdome. r Ephes. 1. 13. 14.

A Morning Prayer.

O Almighty God, and our most loving Father in Iesus Christ, who art the carefull watchman of thy people, and safe preseruer of all those who by well-doing cõmit the keeping of themselues vnto thee: whose the day and night are, and who for the good of thy creatures hast established the vnchangeable succession hereof one vnto another, till time shall be no more; wee praise thee for bringing vs safely past the dangers and terrours of this night, making our houses a safe habitation vnto vs, and our beds which might haue beene our graues, a place of quiet

quiet reſt and ſleepe, for the refreſhing of our bodies: renewing this light vpon vs, and thy compaſsions with the morning; but aboue all, we bleſſe thee for giuing thine owne Sonne to be a Sunne of righteouſneſſe, whereby the night of ignorance, and errour being ouer paſt, the true light of thy Goſpell now ſhineth, cauſing vnto vs a day of ſaluation, and the day ſpring which from an high hath viſited vs. O Lord continue this day for euer: and ſay to this Sunne, that it ſtand ſtill in our firmament, and haſten not to a going downe. And for this outward day, to the beginning whereof thou haſt ſtrongly brought vs, grant that wee may walke honeſtly herein, as children of the day, in ſhunning all works of darkneſſe, and doing of that which is good, and acceptable in thy ſight. O Lord be thou with vs going out, and returning in, and let thy good hand bee ouer vs euery where for our defence. Bleſſe vs in all our labours, and

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endeuours, and guide our hearts herein to the honouring of thy name: Increaſe & ſtrengthen our faith in thee, wherby with contentedneſſe we may vndergoe the workes of our callings chearefully, and in thy feare: in all things behauing our ſelues as in thy preſence, and labouring to keepe a good conſcience towards thee, and before men.

For the good things of this life, bleſſe vs, if it be thy will, with a competent portion hereof, & feed vs with food conuenient. Aboue all, ſince godlineſſe is the greateſt gaine, let vs labour for this eſpecially, and for other things, referring our ſelues to thy gracious prouidence, depend hereon from day, to day. Lord pardon all our ſinns, that they may not hinder theſe, nor any other thy bleſsings from vs: wee confeſſe indeed that theſe haue beene ſo many and manifold in omitting of good, and committing of euill, in neglects in thy ſeruice, vnthankfulneſſe

neſſe for thy mercies, abuſe of thy good creatures, loue of our ſelues, enuie, and hatred of others, and other the groſſe, and daily errours of our liues, that in the thought hereof wee are hopeleſſe of any further fauour from thee: nay, wee cannot but feare the breaking forth of thy diſpleaſure, to croſſe vs in all the workes of our hands: and inſtead of bleſsing, to ſend downe the curſes which thy iuſt Law doth threaten againſt ſuch diſobediences. Yet good Father, vouchſafe vs thy gracious pardon in thine owne Son. Looke not vpon our ſinnes, but vpon his ſufferings for vs, and be well pleaſed with vs in him: and for the time to come, giue vs more and more thy grace, and holy ſpirit, to ſanctifie vs throughout, and to turne vs from our diſobedience, to the wiſedome of iuſt and prudent men: renew and change vs in all the powers of our ſoules and bodies, that our hatred may bee onely of ſinne; our loue of

good-

goodneſſe, our delight in thy Commandements to doe the ſame; and that the members, and parts of our bodies which wee haue made weapons, and inſtruments of ſinne, may be henceforward weapons of righteouſneſſe, to ſeruе thee in holineſſe all our dayes. Good Lord bleſſe thy whole Church: ſet vp the Kingdome of thy deare Son, and let the ſound of thy Goſpell, goe forth into all lands, that all Nations may hare the ſaluation of thee our God. Eſpecially, be gracious vnto theſe Churches wherein we liue: maintaine the cauſe of thy truth againſt whatſoeuer enemies thereof: preſerue vs in the vnity of faith, and knowledge of thee, that we may be as Ieruſalem compact within our ſelues in the bond of peace. Herein more particularly wee pray for our gracious Soueraign King CHARLES, for our Royall Queene MARIE, the Honourable Counſell, the Miniſters of thy holy Word, and Sacraments, and

and all Eſtates, and callings vnder him: grant that they may goe before vs in the example of Iuſtice, Religion, Pietty, and whatſoeuer is praiſe worthy; and wee follow them in loyall, and awfull obedience, and ſubiection for conſcience ſake.

Laſtly, as feeling members, wee commend to thy tender compaſsion the diſtreſſed eſtate of thy afflicted ones, beſeeching thee to looke vpon their afflictions, and miſeries, and forgiue them all their ſinnes, relieue their wants, heale their ſickneſſes, binde vp their broken hearts, mittigate their ſorrowes and diſcomforts, and make them glad with the joy of thy countenance. Eſpecially, thinke vpon the wofull calamities of our brethren that are oppreſſed with cruell Tyrants, and bloudy warre; helpe thoſe that ſuffer perſecution for the Goſpel, & a good conſcience ſake. Oh let the ſighes of the Priſoners come before thee, and deliuer thou thoſe that are appointed

to

to death: So we thy people, and ſheepe of thy paſture, ſhall giue thee thankes for euer, and from generation to generation ſhew forth thy praiſe. Heare Lord in heauen, and haue mercy vpon us, and that for thy Chriſt our Sauiours ſake, in whoſe name wee pray further, as himſelfe hath taught vs ſaying. *Our Father which art in heauen, &c.*

An Euening Prayer.

O Moſt mercifull God, the Father of our Lord Ieſus Chriſt, and our Father alſo through him, moſt tender in thy loue, compaſsionate in thy pitty, and bountifull in thy fauours towards vs, whom all things doe ſerue, and whom the outgoings of the morning and euening doe praiſe continually; we giue thee hearty

hearty thanks for all thy goodneſſe, whereof thou haſt made vs partakers in thine owne Son, in ſpirituall bleſſings, in heauenly things in him: electing vs in him before the foundation of the world, that we might be holy and without blame: making vs theſe liuing ſoules, and breathing into vs the breath of life: and hauing fallen through our diſobedience from ſuch an happy, and innocent eſtate, not ſuffering vs to periſh in our ſinnes, but begetting vs againe to a liuely hope of an immortall inheritance, through the reſurrection of Ieſus Chriſt, calling vs by thy Word, to the knowledge of this thy good pleaſure, and mercy through him: continually doing good vnto vs in the things belonging to this life: opening thine hand wide, and filling vs herewith, ſo that no day hath gone ouer our head, but we haue liberally taſted how gracious thou art in preſeruing vs from dangers, prouiding vs of things ne-

neceſſary, making thy protection an hedge about vs, and all that we haue; proſpering vs in our labours and endeauours, from one ſeaſon to another. Particularly wee render vnto thee all praiſe for being with vs this day, giuing vs farther experiment of thy fatherly loue, in keeping vs in health of body, ſoundneſſe of minde, helping vs in the duties of our callings, with ſtrength to endure, and goe through therewith, and giuing that iſſue, and ſucceſſe herein which thy heauenly wiſedome hath ſeene moſt expedient for vs. Thou haſt alſo magnified thy patience in bearing with vs and ſparing vs amids, not only the omiſsion of good things which we ſhould haue done, but the doing of many euils, whereunto the corruption of our natures hath broken forth in ſinnes of thought, word and deed; And euen ſo good Father continue to ſhew thy ſelfe gracious ſtill, bee not ſeuere to obſerue our tranſ-

greſsi-

greſſions, for what iniquitie maiſt thou not eſpie in vs who find folly in thy Saints? yea, the heauens are not cleare in thy ſight: and how vncleane then muſt we be, who are of polluted hearts and lips, whoſe light is darkeneſſe & euen our righteouſneſſe as filthy, clouts: yet, O Lord, cleanſe vs in the bloud of thy Sonne. Thou art a gracious God, paſſing by the tranſgreſſions of thy people: retaining not anger for euer, becauſe mercie pleaſeth thee: vouchſafe therefore for thy Chriſts ſake to haue compaſſion vpon vs, ſubduing our iniquities, caſting all our ſinnes into the bottome of the ſea. And knowing our frailtie how great it is, how prone we are to euill, & readie to fall into ſin vpon euery the leaſt temptation, therefore faile vs not of thy continuall aſſiſtance to preuent the danger of ſinne for the time to come. Mortifie in vs euery inordinate affection. Renew vs in the ſpirit of our minds, and bring in ſubiection

our whole man to the obedience of Christ. Let it be sufficient that wee haue spent the time past of our life, walking in the vanities of our minds after the course of the world, and the Prince that ruleth in the children of disobedience: and thou being mercifull to call vs backe to thy selfe, giue vs an heart to follow thee in the way of thy precepts; make vs that are darkenesse, light in thy selfe: and we who are thy workemanship in nature, let vs be in grace also, created of thee vnto good workes that we may walk in them; teaching vs to doe the thing that pleaseth thee, for thou art our God let thy good spirit lead vs into the lād of righteousnesse: send forth thy light and thy truth, that these may lead vs and bring vs to thy holy place, and to thy dwelling: that night may not be to vs for a vision, nor darkenesse for a diuination; that the sunne may not goe downe vpon our Prophets, nor the day to be darke ouer them;

and

and for the outward night and darkeneſſe which now is to come vpon vs, Lord preſerue vs against the danger, and diſcomforts hereof. Into thy hands doe we commend our ſelues, and all things belonging to vs as to our faithfull creator. Let the ſhadow of thy wings be as a couering ſpread ouer vs, and thy holy Angels a guard round about vs, against the feares by night. Refreſh, and repaire our wearied and decaied nature with quiet and moderate ſleepe, amidſt our bodily reſt, let our ſoules watch vnto thee; looking for, and haſtning to the comming of that thy day, when the Lord Ieſus ſhall ſhew himſelfe from heauen with all his mightie Angels, to render vengeance to all that know not thee, and obey not thy Goſpell; and bringing rewards of glory and immortalitie, to all that long for thy appearing. In the meane time preſerue vs now by thy power, and ſhield vs with thy defence againſt

all enemies whether Ghoſtly or bodily : and raiſe vs vp againe in the morning, ſtrengthened in our bodies, and refreſhed in our ſpirits, that in them both we may doe thee cheerefull ſeruice in our ſeuerall callings; Good Lord bleſſe the whole Church rule euery where for the good of thy Goſpell againſt all enemies thereof, beate downe all aduerſe power of Antichriſt, & ſet vp more & more the kingdome of thy deare Sonne, when we ſhall ſerue thee our God with one conſent. In a more ſpeciall manner we pray thee for thy bleſſing to bee vpon theſe Churches wherein wee liue, vpō our King as Supreame head: vpon his Royall conſort and our noble Queene, vpon all degrees, and callings of men vnder him, that he may bee as *Dauid* the man of thy right hand, whom thou haſt made ſtrong for thy ſelfe, gouerning prudētly with all his power: and wee his Iſrael, a righteous and obedient people beloued

ued of thy ſelfe; be thou the ſhield of our helpe, and ſword of our glory, that our enemies may bee ſubdued. Looke graciouſly, O Lord of comfort vpon the diſtreſſed condition of thy people whereſoeuer they be. According to the multitude of their ſorrowes, let thy comforts reioyce th ir ſoules. Heare them O Lord in an accepted time, and in the day of ſaluation ſuccour them; Eſpecially for afflicted con ciences, ſettle them in the aſſurance of thine all-ſufficient grace. As thou haſt ſmitten ſo reſtore againe, as thou haſt wounded ſo grant medicine to heale their ſickneſſe: and when thy will is, looſe their ſack and gird them with gladneſſe. In the meane time preſerue them in a patient dependance vpon thy goodneſſe, all their appointed time to wait till a change come: and put at length into their mouthes a ſong of praiſe to giue thanks to thee for euer through Ieſus Chriſt our moſt bleſſed Redee-

mer; To whom with thee O Father and thy holy Spirit be all glory and praise, all power and dominion euerlastingly, *Amen.*